764 Among the Ait Waryager the bamboo cane with which the body was measured is broken and the pieces are put on the grave.

764 767 [464] The washers of the body are paid in towns and many places in the country (Bni 'Aros, Andjra, Hiaina, Ait Sadden, At Ubahti, Ait Waryager), but in other places they do their work gratuitously (Ulad Bu'aziz, Igliwa, Amanuz, Aglu). Among the Ait Waryager the clothes of the dead person are taken to the cemetery and given to the fqi and the other scribes, who sell them on the spot and divide the money they get for them, as well as the other money given to them by the family. The latter are afraid of using them, said a man from a neighbouring tribe, the Ait Temsaman, but among his own people there is no such fear. Very frequently the clothes of the deceased are given away in charity or sold.

765 767 When all other persons have left the cemetery the fqi remains there to perform an important function. On the first night the dead person spends in his grave—called lilt l-wahdaniya, or "the night 776] of solitude"—he is supposed to be visited by angels, who come and examine him and, if they find fault with him, punish him by flogging. At Fez these so-called mlaik swal, or "angels of asking", are, in agreement with the general Muhammadan belief, said to be Sidna Nakir and Munkir, but most people speak of the former only. The scribes of Dukkala are somewhat uncertain as to their number; I was told that the shab s-swal, "the friends of asking", may be three or two or only one—who can know? But the questions were said to be asked in the grave, and the punishment inflicted, by Sidna 'Azrain, that is 'Azra'il, the angel of death, mentioned in the Koran under the title of malaku 'l-maut, who comes to a man at the [465] hour of death to carry his soul away from the body. The same popular belief is found elsewhere (Tangier, Ait Waryager); at Marraksh I was told that the angel 'Azrain examines the dead in their graves and, if dissatisfied with the answers, beats them with an iron rod. It is thus of great importance that the dead person should know how to answer the questions put to him, and it is in order to instruct him in this that the fqi remains at the grave. He bows down over it and, in giving his instructions, addresses the deceased as the son or daughter of such or such a woman, mentioning the mother's name only. The answers may before the interment have been written on a paper, and this so-called msaula put underneath the dead person's head when he was buried, but this does

765 not make the oral instruction of the fqi superfluous. He should
767 answer his examiner thus: Allahu rabbi wa l-islamu dini wa l-ka'batu qiblati wa l-qor'anu imami wa Muhammadun nabiyi, "Allah is my Lord and Islam is my religion and the Ka'bah is my qiblah and the Koran is my director and Muhammad is my prophet". It is said that if the dead man was a scribe the Koran will give the answers on his behalf (Ulad Bu'aziz, Tangier, Ait Waryager.

In some parts of the country I found the belief that the dead person is examined on the first night, even though he still remains in his home (Ulad Bu'aziz, Ait Waryager).

764 [468] In many places, on the other hand, there is no general funeral banquet after the burial on the same day. In Andjra and among the Ait Waryager the family of the deceased, if in good circumstances, may ask the scribes to come back to the house to recite the fedya or to make recitations from the Koran or even to read the whole of it during the night, and a meal—in Andjra called t-ta'am de 'asa l-qbar—is given to them; but this meal forms part of their fee.

765 [469] After the day of burial there are still various customs and rites observed in connection with the deceased.

[470] Among the Amanuz no food must be cooked in the house on the day of burial and the two following days, neighbours providing the family with food, and I was told of a similar taboo at Amzmiz. The Ait Waryager refrain from making seksu and bread with yeast during those days.

[471] I was also told in Dukkala that no wedding must be celebrated by a near relative of the deceased within forty days, and the same rule is observed in many other places (Fez, Tetuan, Tangier, Bni 'Aros, Sahel, Ait Waryager, Ait Warain, Amanuz). Among the Ait Waryager there must be no wedding in the whole village.

[472] Among various tribes the family of the deceased must for forty days refrain from changing their clothes or washing them, at least with soap (Andjra, Sahel, Ait Waryager, Ait Warain, Amanuz), the men from having their heads shaved (Andjra, Ait Waryager, Ait Warain, Amanuz).

[473] A widow's mourning (l-adda) lasts, according to the Muhammadan law, four months and ten days; but in some places in Morocco it has been reduced by custom to four months (Aglu, Ait Waryager), three months and ten days (Ait Waryager).